/66 cont./

1725 6/8 162 Incidentally, the consequences that the Paraguayan war had in dispersing the Terêna through an extensive area stretching from the Miranda River to the Brilhante, the headwaters of the Vacaria, and the valley of the Dourado, will be dealt with in the chapter that follows. It should be borne in mind only that the conflict, aside from being an important factor in Terêna mobility, was an experience that remained deeply engraved in the tribal memory, becoming, so to speak, the heroic phase of a people peaceful by nature; it led them to an awareness of their rights over the territory they occupy, as we were able to ascertain when we heard the speeches of the Terêna chief of Cachoeirinha aldea, the principal themes of which were captivity and the Paraguayan war; on this latter theme, "Captain" Timóteo said that they, the Terêna, had fought side by side with the Brazilian forces in defense of their lands and, therefore, had a right to them. And let it be said that these speeches were made on solemn occasions, such as All Souls Day (as witnessed by us) and the ceremonies in the month of May (heralded by the appearance of the Pleiades), that is, during the principal /67/ ceremonies of the cult of the dead; but such themes--including captivity--were not only found in speeches: all of the old informants we interviewed referred to them, half in sorrow and half in assertion. All of which goes to show the importance of those experiences insofar as they characterize Terêna "historicity," to use an expression that serves to designate the self-awareness of a people for its history. (124)

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124. In this regard see the interesting essay by Claude Lefort, "Société sans Histoire et Historicité /Society without History and Historicity/," in which the former visiting professor at the Faculty of